

Gulliver Decypher'd:

926

O, R

REMARKS

On a late BOOK, intitled,

TRAVELS

INTO SEVERAL

Remote NATIONS of the World.

By Capt. LEMUEL GULLIVER,

VINDICATING

The Reverend DEAN on whom it is maliciously Father'd.

WITH

Some probable Conjectures concerning the
Real AUTHOR. To which is prefix'd a Prefatory Discourse concerning *Decyphering*.

The SECOND EDITION, with a complete Key

*Sit mihi fas audita loqui: sit numine vestro
Pandere res alta terra & caligineertas.*

Virg. Æn. 6.

L O N D O N:]

Printed for J. ROBERTS near the Oxford
Arms in Warwick Lane: And Sold by
the Booksellers of London and West-
minster. (Price 1 s.)

Gulliver's Travels
 OR
 REMARKS
 ON THE BOOK
 TRAVELS
 INTO SEVERAL

Remote Nations of the World
 BY CAPTAIN REMOND GULLIVER.



THE REVENUE
 WITH
 Some probable Consequences
 Real Avarice, Low Church
 Holy Discourse concerning
 the second edition, with
 a new and enlarged
 Preface to the first Edition

LONDON:
 Printed for J. Roberts near
 St. Dunstons Church; and sold by
 the Booksellers of London and
 (1726)

The KEY.

Page

		D. <i>Arbuthnot</i>
		Mr. <i>Pence</i> .
		Dr. <i>Smith</i> .
2	certain Prince,	P. <i>George</i> .
		Q. <i>Anna</i>
	<i>Scythian,</i>	Dr. <i>Arbuthnot</i> .
	Grand Treasurer,	E. <i>Oxford</i> .
	Secretary,	Lord <i>Bolton</i> <i>ke</i> .
3		Dr. <i>Smith</i> .
	<i>Peter,</i>	Mr. <i>Pence</i> .
		Mr. <i>Gray</i> .
4	Dr. <i>Plausible,</i>	Dr. <i>Middle</i> .
6		Lady <i>Bolton</i> <i>ke</i> .
		— <i>Windle</i> .
		Mrs. <i>Pence</i> .
		Dr. <i>Middle</i> 's first Wife.
12	Lord Chancellor,	Lord <i>Hunt</i> .
	Commander,	D. <i>Oxford</i> .
13	<i>Martin,</i>	Dr. <i>Smith</i> .
27	<i>Galbet,</i>	E. <i>Bowly</i> .
31		Archbishop Sharp.
32		Lady <i>M. Windle</i> .
33		Miss <i>Lindle</i> , now
		Lady <i>Hunt</i> .
		Dr. <i>Amble</i> .
39		<i>Wintles</i> Chocolate
		House.
		Col. <i>Chambers</i> .
44		<i>Henry</i> .
	Printer,	<i>Bunt</i> .
	Poet,	<i>Pence</i> .
45		Farce by <i>Pence</i> , <i>Gray</i> ,
		and <i>Arbuthnot</i> .
		D—n of St. <i>Pence</i>
		Master of <i>Tinty</i> .

The K E Y.

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L. B. 14

L. B. 15

L. B. 16



12 Lord Chamberlain

13 Commander

14 " "

15 " "

16 " "

17 " "

18 " "

19 " "

Archbishop of Canterbury

Lady M. W.

Mrs. T.

Lady H.

Lady H.

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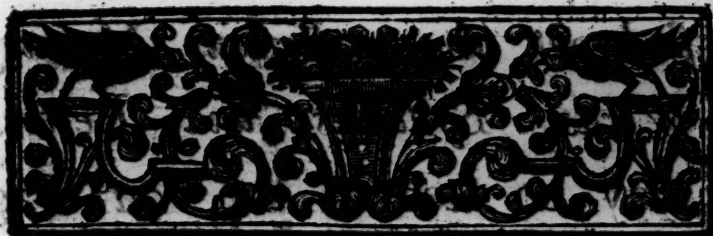
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A

Prefatory Discourse

CONCERNING

DECYPHERING, &c,



O omit all doubtful and critical Interpretations of the Word *Decypherer*, it may be defined according to the old *English* Saying, *One who can tell a Man's Meaning by his Gaping*: It is indeed commonly understood of a *Set of Artists of Dexterity sufficient*

*to find out the mysterious Meanings of Words, Syllables, and Letters; as may be seen in the * 92^d Page of the Second Volume of GULLIVER'S TRAVELS; and we know that decyphering is generally apply'd to the Interpretation of certain Cyphers or Characters, made use of by Politicians in Plots, &c. yet we must beg leave to assure the courteous Reader, that there*

** Our Author here shews how these Artists may if they fancy, interpret a Sieve to signify a Court Lady, a lame Dog an Invader, the Plague a standing Army, a Buzzard a great Statesman, the Gout a High Priest, a Chamber-pot a Committee of Grandees, a Broom a Revolution, a Mouse-trap an Employment, a Bottomless-pit a Treasury, a Sink a Court, a Cap and Bells a Favourite, a broken Reed a Court of Justice, an empty Tun a General, a running Sore an Administration.*

are

are several other kinds of *Decyphering*, very agreeable to the original Import of the Word, as well as our Definition.

PEOPLE use Characters, Hieroglyphicks, &c. to express, as well as disguise their Intentions; and what one Man makes use of to conceal his Sentiments, another has Recourse to that *he may* be the better *underderstood*. As for Instance when Members of a certain *Society* are very zealous in opposing the governing Party, very forward in making Speeches against Male-administration, &c. The World knows, that if these worthy Gentlemen were obliged to tell their Minds in few
a Words,

Words, they would generally amount to no more than one of these short and significant Sentences, *viz.* *Pray Sir R----- 'give me a Place; I want Money; I must have that Employment, &c.* But we beg the Reader to observe, that as Men often mean the same things by quite contrary Expressions, so it is in this Case: For running all Lengths with *Great Men*, and receiving their Directions upon all Occasions, will frequently admit of the same Interpretations as *opposing* or *railing* at them.

As Men of Fire and sanguine Complexions are for carrying every thing by Storm, your phlegmatick

matick Gentlemen love Wiles and Stratagems: And you shall sometimes see *Bullying* and *Hectoring* stand Candidate for the same Office with *Fawning* and *Cringing*. Now by means of the Art of *Decyphering* it is easy to reconcile these Contradictions.

BUT this is not confin'd to State Matters only, it is useful upon all Occasions, it is necessary in every Station; and as for the learned Professions they cannot subsist without it; so that *Decyphering* seems to be a kind of first Principle or Key to the Sciences.

How should we be able to understand our *Divines*, who preach and write *Pro* and *Con*; sometimes contend for the *Faith*, and sometimes make a Jest of it; if by this Art we were not enabled to find out that their Meaning is -----
Nolo Episcopari, i. e. Anglicè -----
Lawn-sleeves.

Ask the honest Gentlemen of the *Long Robe*, why, in one Reign, they have strained the *Prerogative* of the Crown, and in the next pleaded for the Power of the People, and they will probably not deliver their Opinion. But if you decypher these Proceedings, they plainly

plainly signify ----- *The Great Seal*
 ----- *Chief Justice* ----- *Barons, &c.*

BUT of all Professions this Art is most necessary in Physick ; the Doctors can decypher Peoples Distempers by their Looks, their Gestures, and even by their Excrements. When they see a young Lady look pale, and languishing, &c. they presently perceive that she poor Girl wants an Husband. Tho' this sometimes discovers itself by contrary Symptoms, as Redness, Flushings in the Face, &c.

IN short, was it not for decyphering we should be at a loss in
 the

the most ordinary Affairs of Life. By what other Art could it be made out that *Grumbling in the Guts* signifies a *Dinner*; from whence the learned derive that ingenious Saying, of a Man's *Belly crying Cup-board*, to omit other innumerable Instances.

FROM all which we hope the the courteous Reader is fully inform'd what we mean by the Title of our Book; and that we have no Design to prove Mr. GULLIVER a *Traitor*, tho' every Body says that he is disaffected.

Next



*Next Week will be published for the
Information of the Learned,*

P R O P O S A L S for printing by Subscription the *Secret History* of the Life and Actions of SCRIBLERUS or the Witty D——n set forth: With an Account so far as can be gathered from authentick Records of his Writings, their best Editions, Prices, &c. Translated into *French* from the original *Persian*, by the *Abbe de St. Pierre*, of the Royal Academy of Sciences at *Paris*, and now faithfully render'd into *English* by Dr. Sw—t.

I. The Historical Part of this Work being entirely finish'd, and upwards of nine hundred Copper Plates, necessary for embellishing the History, already engraven by the most famous Artists of *Europe*, is propos'd to be printed in two neat Pocket Volumes, on the same Letter and Paper as *Gulliver's Travels*.

II. The

II. The Price to Subscribers will be according to the Value of the History, of which every Subscriber is left to judge.

III. No more shall be printed, than what are subscrib'd for.

IV. A few Copies shall be printed on Royal Paper, for such as desire it, and curiously bound in *Morocco* Leather at *Paris*, by the famous *Abbé du Sueil*; each Subscriber not paying above Two Guineas for binding the Two Vols.

V. The Names and Titles of the Subscribers shall be printed as generous Encouragers of a Work so useful and beneficial to the learned Part of Mankind.

Subscriptions are taken in at the Universities of *Padua* in *Italy*, *Toledo* in *Spain*, *Leyden* in *Holland*, *Dublin* in *Ireland*, by the Doctors of the *Sorbonne* at *Paris*; and at the Universities of *Oxford*, *Cambridge*, and *Aberdeen* in this our native *Britain*, where Specimens may be seen.

G U L



GULLIVER

DECYPHER'D, &c.



AMAN need not be a Conjuror to see into some Folks, nor deal with the Black-art to find out who lives in *Burlington-gardens*, who has a *Poetical Villa* at *Twickenham*, and who snores under a Canopy once a Week in a certain *Cathedral* in his Majesty's Dominions.

I have somewhere seen (I think in the Gallery of *Luxembourg*,) a sort of *Dutch* piece of three figures like men, with an Inscription, which may be thus rendred in *English*:

*These are the Wags, who boldly did adventure,
To club a Farce by Tripartite Indenture.*

B

The

The History of this Picture is given us, as follows, by the Memoirs written in those times.

A certain Prince, Husband to a great Queen of a potent Kingdom, being one day very ill of the Cholick, none of the fam'd Physicians of the Court or City could relieve him, when a Minister of State, a deep Scholar and profound Philosopher, bethought himself of an obscure *Scythian* of his acquaintance, a Man of no great skill in Medicine, but a merry wag and a very dextrous fellow at a Clyster: This Son of *Galen* was immediately sent for, and, as good luck would have it, delivered his Highness of a lusty T----. Now who but *Johnny* upon all occasions; (for that is the name our Historian gives him according to our Language.) Her Majesty dub'd him Physician in ordinary; the *Grand Treasurer* made him his pot-companion, and the *chief Secretary* took him into all his pleasures, 'tis suppos'd to remedy the evil effects of them; for we forgot to observe that he was a great Master in venereal operations. Thus *Johnny* having acquired a little reputation, began to look about him, and discover many very agreeable prospects, and having wit, good nature, and several other conciliating qualities, he soon became

came a favourite at Court, and every body grew fond of his acquaintance. Amongst the rest of those who scrap'd intimacy with him, there was a merry-fellow, who perform'd the office of Sacrificer at the *Grand Treasurer's*, most expert at Libations, and the art of alluring the common people to his Master by Omens, Predictions and Odes, which he caused to be sung in the publick places; but as he was not one of the figures in the Picture I am telling you off, I shall say no more of him in this place, tho' you'll afterwards find that he makes a considerable part of our History.

THE next Person our physician grew intimate with, was a little deformed cross-grained fellow, but very ingenious and witty, and in great favour with the *Chief Secretary*. His talent was Rhyming, and 'tis said he rais'd a great fortune by turning an old Collection of Ballads into the language of the Country, tho' some are so malicious as to say, that he did not really understand them himself, but got certain Druids to explain them, and so put them off for his own; this Wight, who they named *Peter*, had an intimate friend, a very harmonious fellow, and an excellent Bagpipe player, to which he us'd to set sonnets of his own making

in the Pastoral kind; he was the freed man of a certain Lady of great Quality, who had given him his liberty for several good Services; and her Ladyship being after troubled with fits of the Mother, had often occasion for Dr. *Johnny* who then being in vogue, no body could be modishly sick without him. You may be sure sympathy of Disposition and so favourable an opportunity soon made an intimate Friendship between *Peter*, his friend, and our witty Doctor; accordingly they made an Alliance offensive and defensive between each other. The Doctor was to cry them up at Court, and in return *Peter* was to make Lyrics in *his* praise, and his Friend was frequently to persuade his Lady that she was sick, in order to promote *his* Business. Thus they went on prosperously, thriving like Jesuits, by commending themselves, when an accident happened, which obliged them to unite all their forces for the common Service.

You must know *Johnny's* success and favour at Court gave great uneasiness to the Brotherhood, but to no body more than to Dr. *Plausible*, who was the greatest favourite with the faction who opposed the *Great Treasurer* and *Chief Secretary*; and he therefore made it his business

business to discredit our honest *Scythian*, alledging that he was no more to be compar'd to him than *Anacharsis* to his master *Solon*, or the Brutishness of the North to the Politeness of *Athens*; for Dr. *Plausible* counted himself a great Philosopher, he greatly affected to appear learned, determined magisterially about Arts and Sciences, and got abundance of Reputation by the labours of his Hirelings, and in short was esteemed a great Critick and Virtuoso by many people as well as himself: But then he had two or three plaguy foibles; he could not please his Wife, would sometimes wade out of his depth in Physick and Criticism, and might at any time be flattered out of his Senses.

JOHNNY getting information of these weak sides of his proud enemy, resolved to attack him in his own quarters, and either kill or put him to flight: Accordingly he summon'd his Allies to furnish their Quota; and tho' *Peter* and his friend were but Parties in the dispute, he, as some great Nations have done by their neighbours, made them Principals in his own quarrel, and be at most of the expence of the battels that were fought for his Advantage only. To this purpose a Council was held, wherein, after Preliminaries

liminaries settled, ways and means thought on, they unanimously agreed to attack the Doctor in the following manner, which, 'tis thought, was concluded by the Instance of the *Chief Secretary*, who ow'd him a spight for many reasons, but the *Memoirs* of those times only assign these two.

THE first was, that the *Secretary's* Lady being dangerously sick, and the Doctor called to prescribe to her, he had used his utmost Skill to recover her (for all agree that he was an honest well-meaning man) and succeeded so well as to give good hopes of the Lady's enjoying a good state of health and long life, which by no means pleas'd her Husband (for People did insinuate that he really occasion'd her illness); he having at that time criminal correspondence with the Wives and Sisters of certain *great men*, who in succeeding Reigns became *first ministers*. But what most irritated Mr. *Secretary*, was the inclination he had for the Doctor's own Bedfellow, (who was noted for her kind-heartedness to her Husband's Patients) which being whisper'd about, she was convey'd into the Country to be out of his way, tho' 'tis hinted as if she found means, notwithstanding

withstanding this precaution, to converse with him. However, this watchfulness of the jealous Doctor occasioned Resentment in the Secretary, which, with the injuries done to honest *Johnny*, and some displeasure of *Peter* and his Friend, and the common interest together, produced a kind of Satyr or Stage-performance, called by the moderns a Farce.

HERE each Party, had a fine Opportunity of being reveng'd of their several adversaries; *Peter* abused the Wittlings of the Town, for not having Sense enough to taste his Mock-Heroicks and his Friend's Pastorals, who also introduced a Character to ridicule his former Mistress or Lady Dutchess (as the moderns term it) for refusing to support him in his Extravagancies as formerly; and *Johnny* you may be sure, did not forget to set off his Antagonist in the most ridiculous light, and to bespatter his Wife in complaisance to the Secretary, who is said to have had reason to complain of her kindness, as well as her Husband's injuries to him.

WAR was now begun with great fury, and the Theatre was the field of battle; but notwithstanding that they attack't their enemies with Crocodiles instead of Elephants, using *Hoop Petticoats* for Mortar

tar Pieces, and Scandal for Bullets, Dr. *Plausible* and his party raised such power as to defeat their Enemies, and a trophy was erected in memory of their Victory; wherein the three Champions, who clubb'd for the Farce, were represented as in the Picture we mentioned to have seen in the Gallery of *Luxembourg*, with the Inscription under it that gave rise to this digression. But now we re-assume our first Intention:

HOWEVER, what has been said is not so foreign to our main Design, as most of the pretty Episodes of Modern vritters; for we hope to make it appear from unquestionable MSS. in the *Cotton* and *Bodleian* Libraries, and several others collated by our Friends the *Clarissimi* both at *Rome* and *Paris*, that two of this Triumvirate, and the merry Pontiff of their acquittance, is the individual LEMUEL GULLIVER, whom we undertake to discover to the World. But first, we shall beg leave to assign some reasons why it cannot possibly be written by the Reverend Dean, on whom it is maliciously father'd, or whom the Bookseller for his own gain insinuates to be the Author of it.

THE first reason for our Opinion in this important Matter is, that in the *Greek* Copys of this Work, there are all possible
Marks

Marks of very early Antiquity, the characters being the same with the *Inscriptio Sigea* lately published by a learned Antiquary; and it appears that the *Greek* letter about which he and one of our Learned Professors disputed, is not once made use of throughout the whole work, as the publick may be informed from the accurate Mr. *Hern* of *Oxford*, who collated the *Bodleian* MS.S. for us. So that we may presume to affirm without any disparagment to the Reverend D-----, that this Piece could not be his, since 'tis very probable that he cannot so much as read the Characters in which the Original is written; tho' in other respects a good *Grecian*, and this he will assure any one of, that is curious enough to enquire, having never pretended to any great Skill in the Philological way, tho' always a great Advocate for the Ancients; thinking it, best no doubt with his Master Sir *William Temple* to defend them in our own Mother tongue, as being what is best understood by us.

ANOTHER reason why this Book cannot be the D-----, is, that it plainly appears to be the Work of an Heathen or *Jew* there being not one Word of true Christianity in it, but several ludicrous and obscene Passages, which are shocking even to common Decency; and every Body is acquaint-

ed with the D----- great Piety and Devotion, as well as his *Abhorrence* of Blasphemy and Irreligion.

A THIRD Reason why this Book cannot be the worthy D-----, is the many oblique Reflections it is said to cast upon our present happy Administration, to which 'tis well known how *devoutly* he is attach'd and affected.

FOR Method sake, we shall examine each of these Reasons severally, and prove them from undoubted Passages taken out of the Book itself, and diligently revis'd and compar'd with the Original ; but first, by way of Prolegomena, or Preliminary Discourse, say something of the Design and Intent of the real Author or Authors of this Performance.

A LEARNED Scholiast, who flourish'd about the middle of the 15th Century, assures us, that this laborious Work was begun in the latter End of the Reign of the great Queen before-mention'd, at the Desire of her *Grand Treasurer* and *Chief Secretary*, and several others of her great Officers, in order to oppose the contrary Faction, and abuse the succeeding Government : And that the Reader may form a true Notion of the Spirit of its Authors, he gives
some

some Account of these Ministers, from the Writings of their own Party.

“ THE Grand Treasurer, says our Schol-
 “ liaft, (as a celebrated Author tells us) al-
 “ ways held much deep Conversation with
 “ himself, had his Countenance chequer’d
 “ with Business and Design; was some-
 “ times seen to walk very fast, with his
 “ Eyes fast nail’d to a Paper that he held in
 “ his Hands; was a great saver of Time;
 “ somewhat thick of Hearing; very short
 “ of Sight, but more of Memory. A Man
 “ ever in Haste, a great Hatcher and Breed-
 “ er of Business, and excellent at the fa-
 “ mous Art of *Whispering Nothing*. An
 “ huge Idolator of Monosyllables and Pro-
 “ crastination; so ready to give his Word
 “ to every Body, that he never kept it.
 “ One that forgot the common *Meaning* of
 “ Words, but an admirable Retainer of the
 “ *Sound*. Extremely subject to the *Loose-*
 “ *ness*, for his *Occasions* were ever calling
 “ *him away*. * * * * *
 * * * * *
 * * * * *

HERE, to our great Misfortune, is an irretrievable *Hiatus in Manuscript*. We have therefore no Account from our Scholiast of the rest of the Ministers: But what we can learn from other Authors is this,

namely, that the *Chief Secretary* was a young Gentleman of admirable Qualities, both natural and acquir'd; a most excellent Speaker, and one who had an uncommon Capacity for Business, but withal so enslav'd by his Fears, that he was, at last, prevail'd upon to quit his Party. * * *

THE next in Power, tho' first in Rank, was the *Grand Chancellor*, one deeply skill'd in the Laws, and an excellent Orator; but wholly govern'd by Avarice, which easily induced him to go over to the other Side, for *valuable Considerations* * * *

THE last whom we shall have Occasion to mention as a great Promoter of this Work, was the *Commander of the Forces*, a Person whom all the celebrated Writers of those Times highly extoll for his singular Humanity, Good Nature, and Generosity, having wasted, instead of making, his Fortune in his Country's Service; and yet at length he was forc'd to quit it for some Reasons of which History is silent; but 'tis generally agreed, that he never did anything really to forfeit his Character, as the rest of his Junto had done. For the *Grand Treasurer* is abused by many, as well as the fore-cited

cited Author ; tho it does not appear from any Authors of good Credit, that he ever forfeited his Integrity, however he might act upon mistaken Principles: All the Writers of those times allow him to be a Man of extraordinary Understanding, very learned, intrepid, and generous to a Fault, dying in Debt, tho' he had the Management of the publick Revenues for several Years ; however his dark and intricate way of dealing made the Generality of Mankind have a worse Opinion of him than he deserv'd.

THIS last Minister was the principal Promoter (as our Scholiast tells us) of the Piece we are now to examine, and the Pontiff *Martin* (for that was his Name in plain *English*) had the chief Hand in composing it, being his Creature and Domestick ; tho' there is great reason to believe that *Peter* and *Johnny* were concerned in it from several Peculiarities remarkable in their Writings, as hereafter shall be shewn, and from the general Current of Antiquity.

BUT before we produce any farther Proofs of their being the Authors of this Work, we must first prove negatively who is not, as we before promised from
three

three different, and undeniable Arguments, which are these:

First, FROM the Characters and Stile of the Original, which is unquestionable from what has been urg'd already.

Secondly, FROM the ludicrous, trifling, and obscure Passages in it. And Thirdly, from the Reflections it is said to cast upon the present Government and its Friends.

BUT tho' we have divided what we design to say into several Heads, to shew our Skill in *Analytick*, we hope the courteous Reader will not imagine us such dull Fellows to be methodical, since he may be assured that it is not our Design, having the general Current of Antiquity, as well as the Practice of the most approv'd modern Writers and Speakers, to support us in saying whatever we think fit as incoherently as we find necessary, notwithstanding the ungenteel Schemes of the Schoolmen. So that if we lay down any Topick of Discourse, the Judicious must not expect us to speak to it, any more than certain noted Speech-makers in both Houses, or the celebrated *Montaign* in his Essays, or the famous City Preachers, schismatical Orators,

Orators, or Academical Lectures, whose Discourses will commonly serve for any Subject or Text in the Bible, as well as that they undertake to handle, which, it must be granted, is a very ingenious Contrivance, and of very great Use to such as have but a small Stock.

Now I am talking of Persons, it puts me in mind of the *Grand Treasurer's* Chaplain, for so we may call him, whatever his Title was in those Times; whether Secretary, Steward, Pimp, or Decipherer, for we have heard of considerable Pontiffs, who have supply'd the Place of each of these great Officers, with very great Success and Advantage. Mr. *Martin*, you must know, (for that was his Name, as we said before, according to our *English* Termination) was what the Country Folk call a jolly lusty Fellow, a most excellent Man at a Loin of Beef; and for Claret, few could match him, and then he was bless'd with a sort of Grace for which a neighbouring Country is very famous, being never known to blush in his Life, but once, when discover'd on his Knees in private. Our Author tells us, that he had abundance of Wit and Humour, but that he generally employ'd it upon trifling Occasions, or to ridicule Religion, or Libel the Government; never having produced any thing in his own Profession, but what
serv'd

serv'd to make a Jest of it. He had an excellent Knack at composing merry Odes upon Matters of State, and of burlesquing the Hymns that were dedicated to their Deities; tho' some Writers attribute these rather to his Friend *Peter*, since more consistent with his Character as a Ballad-singer, and as not being of the Pontifical College, tho' he professed himself to be one of that Sect, whose way of Worship was most absurd and superstitious: For *Martin*, *Peter*, and *John*, differ'd from each other in the *Modes*, however they might agree in the *Essentials* of Religion; tho' the Criticks say, that *John* was the most serious, his Countrymen being generally inclin'd to *Enthusiasm*. Having now got our Three Wags together, let us leave them a little whilst we examine their Performance.

WE shall not detain our Readers with Remarks upon the Title of the Book, or upon what the Publisher says to the Reader, since foreign to our main Design, which is to vindicate the Reverend D---, on whom it is maliciously father'd: Besides, every Body is now acquainted with *Curlism*, or the Tricks which Booksellers put upon the World, in order to raise their Market.

THE Account which the Author is said to give of himself and Family, his Travels,

vels, &c. are manifest Forgeries, not one Word of them being in the Original ; so that they seem to have been added to the *English* Version by the Author of *Robinson Crusoe*, to inhance the Price, and other Reasons very obvious. We are told, indeed, that the learned B-----y intends to favour the World with a Dissertation upon the Words *Gulliver*, *Lilliput*, and the rest of the Terms made use of throughout this Piece, to shew that they are originally *Syriack*, but have been corrupted by the Copyists ; and by this 'tis thought the pious D----- means to prove, that the Queen, we mention'd in the Beginning of this Book, was really the famous *Zenobia*, so remarkable for her Chastity, that she us'd to turn her Husband out of Bed the Minute she had conceiv'd ; which looks something like an Argument for Bigamy, were we not well assur'd of the D----- Continnence and Self-Denial.

In this Dissertation it is demonstrated, that the Word *Emperor* in the *English*, is in the Original sometimes written ΒΑΣΙΛΙΣ or βασιλισσα ; which some of the merry Fellows of *Trinity* in *Cambridge*, will needs interpret, *Queen Anne* ; from whence others infer, that the Pretender is certainly meant by this Description of the Emperor of *Lilliput*, Pag. 29. “ He is taller than
D “ any

“ any of his Court, which strikes an Awe
 “ into the Beholders. His Features are
 “ strong and masculine, with an *Austrian*
 “ Lip and arched Nose, his Complexion
 “ Olive, his Countenance erect, his Body
 “ and Limbs well proportion’d, all his
 “ Motions graceful, and his Deportment
 “ majestick. He also says, this Prince lives
 “ chiefly upon his own Demesns, seldom,
 “ except upon great Occasions, raising any
 “ Subsidies upon his Subjects, who are
 “ bound to attend him in his Wars at their
 “ own Expence.

(Pag. 85.) THE Account of Rope-dan-
 cing is much discanted on by the judicious,
 and politick. “ This Diversion is only
 “ practised by those Persons, who are Can-
 “ didates for great Employments, and high
 “ Favour at Court. They are train’d in
 “ this Art from their Youth, and are not
 “ always of noble Birth, or liberal Educa-
 “ tion. When a great Office is vacant, ei-
 “ ther by Death or Disgrace, (which often
 “ happens) Five or Six Candidates petiti-
 “ on the Emperor to entertain his Majesty
 “ and the Court with a Dance on the Rope,
 “ and whoever jumps highest without fal-
 “ ling, succeeds in the Office. Very often,
 “ the chief Ministers themselves are com-
 “ manded to shew their Skill, and to con-
 “ vince the Emperor that they have not
 “ lost

“ lost their Faculty. *Flinnap*, the *Treasurer*, is allow’d to cut a Caper on the
 “ strait Rope, at least, an Inch higher than
 “ any other Lord in the whole Empire. I
 “ have seen him do the *Somerset* several
 “ Times together upon a Trencher fix’d on
 “ the Rope ----. The principal *Secretary*
 “ for private Affairs is, in my Opinion, if
 “ I am not partial, the Second after the
 “ *Treasurer*; the rest of the great Officers
 “ are much upon a Par.

“ THESE Diversions are often attended
 “ with fatal Accidents, whereof great
 “ Numbers are on Record. I my self have
 “ seen Two or Three Candidates break a
 “ Limb. But the Danger is much greater
 “ when the Ministers themselves are com-
 “ manded to shew their Dexterity; for by
 “ contending to excell themselves and their
 “ Fellows, they strain so far, that there is
 “ hardly one of them who hath not receiv’d
 “ a Fall, and some of them Two or Three.
 “ I was assur’d, that a Year or Two before
 “ my Arrival, the *Treasurer* would infal-
 “ libly have broke his Neck, if One of the
 “ King’s Cushions, that accidentally lay
 “ on the Ground, had not weaken’d the
 “ Force of his Fall.”

“ THERE is likewise another Diversion,
 “ which is only shewn before the Emperor
 D 2 “ and

“ and Empress, and first Minister, upon
 “ particular Occasions. The Emperor lays
 “ upon a Table three fine Silken Threads
 “ of Six Inches long; One is Purple, the
 “ other Yellow, and the Third White.
 “ These Threads are propos’d as Prizes for
 “ those Persons, whom the Emperor hath
 “ a Mind to distinguish by a peculiar Mark
 “ of his Favour. The Ceremony is per-
 “ form’d in his Majesty’s great Chamber of
 “ State, where the Candidates are to un-
 “ dergo a Trial of Dexterity, very diffe-
 “ rent from the former, and such as I have
 “ not observ’d the least Resemblance of in
 “ any other Country, of the old or new
 “ World. The Emperor holds a Stick in
 “ his Hands, both Ends paralel to the Ho-
 “ rizon, while the Candidates, advancing
 “ One by One, sometimes leap over the
 “ Stick, sometimes creep over it backwards
 “ and forwards several Times, according
 “ as the Stick is advanc’d or depress’d.
 “ Sometimes the Emperor holds one End of
 “ the Stick, and his first Minister the other;
 “ sometimes the Minister hath it entirely
 “ to himself. Whoever performs his Part
 “ with most Agility, and holds out the
 “ longest in leaping and creeping, is re-
 “ warded with the Purple colour’d Silk;
 “ the Yellow is given to the next, and the
 “ White to the Third, which they all wear
 “ girt twice round about the Middle; and
 “ you

“ you see few great Persons about this
 “ Court, who are not adorn’d with One of
 “ these Girdles.

YOUR Dealers in Mysteries will certainly find out strange Meanings in this Description of Dancing upon Ropes, and leaping over Sticks; and give a political Turn to every particular Circumstance of it. But how can Matters done so long ago affect us; but if they must needs be more modern; from thence we argue, That the Reverend *De---n* could have no Hand in them, since he is wholly devoted to Piety and Religion. A farther Argument of this is the following Relation, which the Author of the Book gives, of a Conference between him and the Principal *Secretary* of private Affairs.

(Pag. 70.) “ ONE Morning he came
 “ to my House, attended only by one Ser-
 “ vant. He order’d his Coach to wait at a
 “ Distance, and desired me to give him an
 “ Hour’s Audience; which I readily con-
 “ sented to, on Account of his Quality
 “ and personal Merits, as well as the many
 “ good Offices he had done me during my
 “ Solicitation at Court.----He began with
 “ Compliments upon my Liberty; but ad-
 “ ded, that if it had not been for the present
 “ Situation of Things at Court, perhaps I
 “ might

“ might not have obtain’d it so soon. For,
 “ said he, as flourishing a Condition as we
 “ may appear to be in to Foreigners, we
 “ labour under Two mighty Evils ; a vio-
 “ lent Faction at Home, and the Danger
 “ of an Invasion of a most potent Enemy
 “ from Abroad. As to the first, you are
 “ to understand, that for above Seventy
 “ Moons, there have been Two struggling
 “ Parties in this Empire, under the Names
 “ of *Tramecksan* and *Slamecksan*, from the
 “ High and Low Heels on their Shoes, by
 “ which they distinguish themselves. It is
 “ alledg’d, indeed, that the high Heels
 “ are most agreeable to our ancient Consti-
 “ tution : But, however this be, his Ma-
 “ jesty hath determin’d to make Use only
 “ of low Heels in the Administration of
 “ the Government, and all Offices in the
 “ Gift of the Crown, as you cannot but
 “ observe. (P. 72.) ----- The Animosities
 “ between these Two Parties run so high,
 “ that they will neither eat nor drink, nor
 “ Talk with each other. We compute the
 “ high Heels to exceed us in Number ; but
 “ the Power is wholly on our Side. We
 “ apprehend his Imperial Highness, the
 “ Heir to the Crown, to have some Tend-
 “ ency towards the high Heels ; at least we
 “ can plainly discover one of his Heels
 “ higher than the other, which gives him
 “ an hobble in his Gait. Now in the
 “ midst

“ midst of these intestine Disquiets, we are
 “ threaten’d with an Invasion from *Blefuscu*, which is the other great Empire of
 “ the Universe. ----- These Two mighty
 “ Powers have been engag’d in a most ob-
 “ stinate War for Six and Thirty Moons
 “ past. It began upon the following Oc-
 “ casion. It is allow’d on all Hands, that
 “ the primitive Way of breaking Eggs be-
 “ fore we eat them, was upon the larger
 “ End: But his present Majesty’s Grand-
 “ father, whilst he was a Boy, going to
 “ eat an Egg, and breaking it according
 “ to the ancient Practice, happen’d to cut
 “ one of his Fingers: Whereupon, the
 “ Emperor, his Father, publish’d an Edict,
 “ commanding all his Subjects, upon great
 “ Penalties, to break the smaller End of
 “ their Eggs. The People so highly re-
 “ sented this Law, that our History tells
 “ us, that there have been Six Rebellions
 “ rais’d on that Account; wherein One
 “ Emperor lost his Life, and another his
 “ Crown. These civil Commotions were
 “ constantly fomented by the Monarchs of
 “ *Blefuscu*; and when they were quell’d,
 “ the Exiles always fled for Refuge to that
 “ Empire. It is computed, that Eleven
 “ Thousand Persons have, at several Times,
 “ suffer’d Death, rather than submit to
 “ break their Eggs at the smaller End.
 “ Many Hundred large Volumes have been
 “ publish’d

“ publish’d upon this Controversy : But
 “ the Books of the *Big-Endians* have been
 “ long forbidden, and the whole Party ren-
 “ der’d incapable by Law of holding Em-
 “ ployments. During the Course of these
 “ Troubles, the Emperors of *Blefuscu* did
 “ frequently expostulate by their Ambassa-
 “ dor, accusing us of making a Schism in
 “ Religion, by offending against a funda-
 “ mental Doctrine of our great Prophet
 “ *Lustrog*, in the 54th Chap. of the *Blun-*
 “ *deral* (which is their *Alcoran*.) This,
 “ however, is thought to be a meer Sham
 “ upon the Text ; for the Words are these ;
 “ *That all true Believers shall break their*
 “ *Eggs at a convenient End* ; and which is
 “ the convenient End, seems, in my hum-
 “ ble Opinion, to be left to every Man’s
 “ Conscience, or at least in the Power of
 “ the Civil Magistrate, to determine. Now
 “ the *Big-Endians* Exiles have found so
 “ much Credit in the Emperor of *Blefuscu*’s
 “ Court, and so much private Assistance
 “ and Encouragement from their Party
 “ here at Home, that a bloody War hath
 “ been carried on between the Two Em-
 “ pires for Six and Thirty Moons, with
 “ various Success ; during which Time, we
 “ have lost Forty Capital Ships, and a much
 “ greater Number of smaller Vessels, toge-
 “ ther with Thirty Thousand of our best
 “ Seamen and Soldiers ; and the Damage
 “ receiv’d

“ receiv’d by the Enemy is reckon’d to be
 “ somewhat greater than ours.

THE Reflections that will accrue to every Reader, upon this Conference, is so obvious, that we shall not so much as hint at them, but proceed to the next remarkable Passage, in order to compleat our Quotations before we begin our Remarks or Observations.

THE following Questions, suppos’d to be ask’d by a certain King, are not in all the MSS. Copies, so the Criticks are not agreed about them. ----- (Pag. 112.) “ He
 “ asked me (says the Author) what Methods were used to cultivate the Minds
 “ of our young Nobility, and in what
 “ kind of Business they commonly spent
 “ the first and teachable Part of their Lives?
 “ What Course was taken to supply that
 “ Assembly when any Noble Family became extinct? What Qualifications were
 “ necessary in those, who are to be created
 “ new Lords? Whether the Humour of
 “ the Prince, a Sum of Money to a Court
 “ Lady, or a Prime Minister, or a Design
 “ of strengthening a Party to the publick
 “ Interest, ever happen’d to be the Motives in those Advancements? What
 “ Share of Knowledge these Lords had in
 “ the Laws of their Country, and how
 “ they came by it, so as to enable them to
 E “ decide

“ decide the Property of their Fellow Sub-
 “ jects in the last Resort? Whether they
 “ were always so free from Avarice, Parti-
 “ alities or Want, that a Bribe, or some
 “ other sinister View, could have no Place
 “ amongst them? Whether those holy
 “ Lords [* I spoke of, were always pro-
 “ moted to that Rank upon Account of
 “ their Knowledge in religious Matters,
 “ and the Sanctity of their Lives had never
 “ been Compliers with the Times; while
 “ they were common Priests, or slavish
 “ prostitute Chaplains to some Nobleman,
 “ whose Opinions they continued servile-
 “ ly to follow, after they were admitted
 “ into that Assembly.”]

“ † HE then desir'd to know what Arts
 “ were practis'd in electing those I call'd
 “ Commoners: Whether a Stranger with
 “ a strong Purse might not influence the
 “ vulgar Voters to choose him before their
 “ own Landlord, or the most considerable
 “ Gentleman in the Neighbourhood? How
 “ it came to pass, that People were so vio-
 “ lently bent upon getting into this Assem-
 “ bly, which I allow'd to be a great Trou-
 “ ble and Expence; often to the Ruin of
 “ their Families, without any Salary or

* There are plain Marks of Novelty in this Passage.

† This is likewise suspicious.

“ Pension?

“ Pension ? Because this appear’d such an
 “ exalted Strain of Virtue and publick Spi-
 “ rit, that his Majesty seem’d to doubt it
 “ might possibly not be always sincere :
 “ (Pag. 114.) And he desir’d to know whe-
 “ ther such zealous Gentlemen could have
 “ any Views of refunding themselves for
 “ the Charges and Trouble they were at,
 “ by sacrificing the Publick Good to the
 “ Designs of a weak and vicious Prince,
 “ in Conjunction with a corrupted Mini-
 “ stry ? He multiply’d his Questions, and
 “ sifted me thoroughly upon every Part of
 “ this Head, proposing numberless Enqui-
 “ ries and Objections, which I think it not
 “ prudent or convenient to repeat.

THESE Passages which we have here
 cited, are all that we find worth our Notice
 in the five first Chapters of this Work;
 tho’ some think, that what is said of the
Galbet or Admiral (p. 58) is meant of a great
 Man, who was once the *worthy* D---’s Pa-
 tron; which is not at all probable, since
 “ he describes him to be a *Person of a very*
 “ *Moross and Sour Complexion, tho’ much*
 “ *in his Master’s Confidence and well vers’d*
 “ *in Affairs;*” and we cannot imagine so
 considerable a Man to be capable of abusing
 his Benefactor, how common soever such
 Practices are now in the World.

HITHERTO we meet not with any Footsteps of the Original, from whence the Main of this Work is taken. It must, indeed, be acknowledg'd, that both the Diversion of *Rope-dancing* and *leaping over Sticks*, as well as the Account of the Quarrel about *breaking Eggs at the small End, and of the High and Low Heels*, is in some pretty ancient Copies, and a Friend assures us, that he has seen one in the *Harleian* Library, wherein all these Particulars were contain'd Word for Word; yet, as upon our applying to the late worthy Librarian, we could not get a Sight thereof, we are apt to think they are not genuine: However, it must be own'd, that they have an Air of Antiquity, since 'tis well known, that the Eastern Nations were much inclin'd to an *Aligorical* Way of Writing.

THE vi. Chap. (Pag. 92.) agrees, for the most Part, with the Original, Allowance being made for false Rendings, by Reason of the Difficulty of the Language, and for some Errors that have crept in by the Ignorance of Transcribers, in frequently confounding the Glosses with the Text; but this may reasonably be excused, since it hath happen'd to the Works of many great Men; particularly to *Origen's* famous Edition of the *Septuagint*, which is the Reason,

son, no doubt, why so few, now a-days, understand the Bible, and that Men of Wit and Politeness never read it.

DISTANCE of Time, indeed, makes it very difficult to guess what the Author means, when he says, *that the common Size of the Natives of Lilliput is somewhat under six Inches, and that there is an exact Proportion in all other Animals, as well as Plants and Trees.* For this and the other fabulous Descriptions in this Book, we shall therefore refer the curious to the Commentators upon *Petronius*, *Monf. Rabbaïs*, *the Tale of a Tub*, &c. Who can find out secret Meanings in Books with which the Authors themselves were never acquainted.

As for the Account of their Learning, Laws, Customs, and Manners of educating Children, which we read in the following Pages of this First Part, it is perfectly agreeable to the *Greck*, and may serve for a useful Reprehension to us.

BUT by this time we cannot think, but that the courteous Reader is fully satisfied, that the Reverend D--- we are vindicating, cannot possibly be the Author of this part of the Book that is maliciously ascrib'd to him ; which is so very trifling, that it is not to be imagined
that

that a *serious* D-----n, who has Religion, and the good of Souls *so much* at heart, could act so contrary to the Dignity of his Character, merely to gratify a little Party Malice, or to oblige a Set of People who are never likely to have it in their Power to serve him or any of their Adherents. Doubtless he, *good Man*, employs his Time to more sacred Purposes than in writing Satyrs and Libels upon his Superiors, or in composing *Grub-street* Pamphlets to divert the vulgar of all Denominations.

THESE Suppositions are altogether as absurd as if we were to see the Bishops and Judges playing at Leap-frog; whereas all this exactly tallies with the Character of one of the Persons, whom our learn'd Scholiast before-mentioned, proves to be concern'd in this Book, in his Dissertation upon the seventeenth Line of the *Harleian* MS. where he relates this remarkable Story.

MARTIN, says he, was so addicted to Ribaldry and Lampooning, and trifling Compositions, to which he gave a very entertaining Turn, by means of his uncommon Wit and Humour, that all the Books or Pamphlets of this kind were father'd upon him; which made such an
Impression

Impression upon the good Queen, who had a great Regard to Religion, that all the Interest of the *Grand Treasurer* and *Chief Secretary* could never prevail to raise him to the first Rank in the Pontifical College, notwithstanding their repeated Endeavours to promote him. Tho' 'tis said they had once almost obtain'd a *Congé d' Elire* for him, when an old Pontiff, for whom the Queen had the greatest Regard, came and assured her Majesty that he was a Contemner of the Gods, and had written professedly against Religion; so he was forc'd to content himself with a lower Office in a neighbouring Island, where he continued inarling at Mankind, libelling the Government, and ridiculing Religion as long as he liv'd.

It will here be necessary to tell the Reader, that most of our Observations upon this Work are taken from a MS. Book very fairly written in the *Syriack* Language, that is to be met with in the Library we have had often occasion to mention in the foregoing Remarks; the Title of it in *English* is the *Life of Scriblerus*, which tho' for some reasons has never been made publick; and had it not been for our great Intimacy with the Librarian, we should never have been able

ble to oblige the Publick with these curious Animadversions.

THE next remarkable Passage is a Satyr upon the *English* Ladies, in exprefs Terms, which neither B-----ly, nor any of the Criticks, will, I presume, alledge is in the Original, since it is contradictory both to History and Chronology; for our *Bonducas*, with their embroider'd Skins and broad Swords, were hardly known in *Greece* so long ago; and had the Author lived in this Age, and been acquainted with our *Hides*, our *Harveys*, and infinite others, not to be enumerated, he would not have asserted, (Pag. 23.) That *their fair Skins appear so beautiful to us, only because their Defects are not to be seen without a magnifying Glass, &c.*

I AM confident, that Lady Mary ** will vouch for the witty D-----, that he could never be Author of this Piece of Scandal, since it would be an Argument of his Ingratitude, as well as Want of Judgment: the Ladies it is well known purchase many a *Grub-street* Production for his Sake; witness the Story of the wild Youth, &c. tho' 'tis much they could imagine, that the D-----

** The common Opinion is, That most of this Part of the Work is Peter's, from the Touches of Obscenity that are frequently met with; and particularly in the foregoing Passage.

rable Church had so little Business or Regard to his Character, as to spend his Time in such Trifles: But some argue, on the other Side, that since Emperors have thought catching of Flies not unworthy of them, why may not Prelates play at *Push-pin*.

THIS Satyr is continu'd (Pag. 85.) and level'd expressly at the *Maids* of Honour; but we may assure the World, that we never heard any great Harm of those of our *British* Court; tho' there goes a malicious Story of one of their Predecessors, how that searching for certain little troublesome Animals one Evening by Candle-light, she had the Misfortune to set Fire to her Smock, &c. ----- upon which a certain Duke is said to have written an excellent Ballad.

WE find another modern political Interpolation (Pag. 58.) &c.

As also Pages 108, 109, &c. where an Account is given of the Lords and Commons, the Bishops and Judges; of which this is most remarkable, *viz.*

THAT the first are the Ornament, &c. of the Kingdom --- worthy Followers of their renowned Ancestors, whose Honour had been the Reward of their Virtue, from which their Posterity were never once known to degenerate,

rate, &c. There are some who will needs have this Passage to be Ironical, but with what Grounds, we leave it to the Reader to determine.

(P. 110.) THE Commons, he says, *are all principal Gentlemen, freely pick'd and cull'd out by the People themselves, for their great Abilities and Love of their Country, &c.*

THIS Passage is, for the most Part genuine, and must certainly be meant of some Roman Senate, in the Infancy of that State; for 'tis ridiculous to expect an Assembly of this Sort in a wealthy and flourishing Nation; Rome herself grew continually more and more corrupt, in Proportion to the Increase of her Power and Riches. So that the following Queries are equally applicable to any prosperous Nation of the present or former Ages.

(Pag. 111.) First, "WHAT Method is taken to cultivate the Minds and Bodies of our young Nobility, and how they spend the first and teachable Part of their Lives." Why, *with their Mother's Chamber-maids, an half-learn'd Tutor, and the more polite Groom and Footmen.*

AGAIN, 'tis ask'd, "Whether the Humour of the Prince, a Sum of Money to
" a

“ a Court Lady, or a Prime Minister, or
 “ a Design of strengthening a Party, &c.
 “ were not the Motives for making new
 “ Lords, &c.” --- Most certainly, they
 often have been, and will be: And what is
 the mighty Inference from all this, but that
 every Government has *particular* Designs to
 bring about, and makes Use of proper
 Means to effect them.

THEN Enquiry is made after their
 Knowledge in the Laws, &c. so as to ena-
 ble them to decide in the last Resort. And
 as for the Objection of Avarice, Partiali-
 ty, Want, and Bribes, they have doubtless
 had Place in all Reigns. Being *flavish pro-*
stitute Chaplains is certainly a good Step *to-*
wards becoming an Holy Lord; but it does
 not always succeed, as *some Folks* very well
 know by Experience; for the same Degree
 of Iniquity that can raise one Man to an
 Archbishoprick, cannot lift another above
 a *Deanery*.

THE next Query is, (Pag. 113.) -----
 “ Whether a strong Purse does not influence
 “ vulgar Votes?” Yes, marry does it, as
 you may be farther inform’d from honest
 Numps, and his Friend at *Madrid*: -----
 And the Reason of the Eagerness to get in-
 to this Assembly is, Interest, Ambition,
 Party, or Prejudice; so it has been, and so
 F 2 it

it will be ; and People certainly *have Views of refunding themselves, for their Trouble and Charges.* As the World now stands, there is no living without Money, the Desire of bearing Rule is natural to us, and every Man is inclin'd to some Party, and liable to certain Prejudices. This is undeniable, to omit other Instances, from the Elections into learned Societies ; amongst whom, if any where, we might expect Candour and Impartiality : But I appeal to our Two Universities, whether their Candidates for Fellowships have any great Hopes from their Merit. A late Vice Chancellor knows very well, what Faction and Discord rages amongst them, what Wiles and Stratagems he has been forced to have Recourse to, to get a *Townsmen* himself elected ; and 'tis remarkable, that the largest Society in either of them, is the freest from these Disorders, because the Body of the Students are not concern'd in the Government of the Society : Whereas another Set of Gentlemen, who have a small Affinity with them, have never been able to agree with their Governor, because there may *something* be got by quarreling.

WE come now to the Courts of Justice, where the Author tells us, (Pag. 114.) that he was *formerly almost ruin'd by a long Suit in Chancery, tho' it was decreed to him with Costs,*

Costs, &c. ---- Here we must, with Grief, acknowledge, “ that most unreasonably
 “ tedious are the Determinations of Right
 “ and Wrong; that Advocates plead in
 “ Causes manifestly unjust, vexatious, and
 “ oppressive; that Party and Politicks
 “ have been often of Weight in the Scales
 “ of Justice; and that these Orators are
 “ not educated so much in the general
 “ Knowledge of Equity, as in National
 “ and local Customs; and that, at different Times, some have pleaded for and
 “ against the same Cause. (Pag. 115.)

HE falls, afterwards, upon the Management of our Treasury, &c. --- saying; (Pag. 115.) that it was a Mistake to compute the Taxes at five or six Millions, because they sometimes amounted to more than double; (Pag. 116.) that he was at a Loss how a Kingdom could run out of its Estate like a private Person; asking who were our Creditors, and how we were to pay them? --- That he was amaz’d to hear of a mercenary standing Army in the midst of Peace, and among a free People, &c. ----- That a private Man’s House might be better defended by himself, his Children, and his Family, than by half a Dozen Rascals pick’d up at a Venture, who might get more by cutting their Throats.

EVERY Body knows, that all this has been a common *Jacobite* Infination, from King *William's Dutch Guards* to the last *Augmentation*; but, to our great Surprize, it is of late, very frequently in the Mouths of a quite different Set of People, discarded Courtiers some call them, of whom we may truly say -----

No King can govern, nor no God can please.

For unless they are concern'd in the Administration, nothing goes right; and as to Religion, they are equally averse to all the different Modes of it. *Hobs, Harrington, Algeroon Sidney, and Buchanan* are their only Prophets; tho' some of them admit *Julian Johnson, Bishop B---t, &c.* * * * * amongst the *Minores Prophetae*. The following Paragaph may serve for a Hint to these Gentlemen; where the Author, speaking of the Sectaries, says ----- (Pag. 117.) that he knew no Reason why those who entertain Opinions prejudicial to the Publick, should be obliged to change, or should not be obliged to conceal them. And as it is Tyranny in any Government to require the first, so it is Weakness not to enforce the second: For a Man may be allow'd to keep Poisons in his Closet, but not to vend them about for Cordials.

WHAT

WHAT is said of Gaming, is no less than
Scandalum Magnatum, “ for many of our
 “ Nobility and Gentry (as he tells us, Pag.
 “ 118.) spend great Part of their Time this
 “ way; it often affects their Fortunes; and
 “ mean and vicious People, by this Art,
 “ arrive at great Riches, and keep the very
 “ Nobles in Dependance, who being habi-
 “ tuated, with such vile Companions, some-
 “ times, learn and practice this infamous
 “ Dexterity upon others.” Any Man may
 be convinc’d of this, who steps but into
W--te’s, where he will see Numbers of these
 Wretches very familiar with Men of Quali-
 ty; tho’ he would suspect them to have re-
 turn’d from Transportation: The most no-
 torious amongst these, is an over-grown
 gloomy-looking Fellow, who flying from
 Justice in *Scotland*, came barefoot to *Lon-*
don, where by Pimping, Cheating, Stock-
 jobbing, and such thriving Empliments,
 he has amass’d a very great Estate, and is
 now a Companion to those who formerly
 would have been ashamed to entertain him
 as their Footman; and ’tis said, he was not
 long since condemn’d for a Rape, but that
 a certain great Man procur’d him a Pardon.
 From hence our Author might have ob-
 serv’d, that few Errors in Government are
 so mischievous to Society, as suffering such
 Miscreants to live with Impunity.

So

So that he might have spar'd his Recapitulation (Pag. 119.) where he says,

“ THAT Ignorance, Idleness and Vice,
 “ are sometimes the only Ingredients for
 “ qualifying a Legislator; and that Laws
 “ are best explain'd, &c. by those, whose
 “ Interest and Abilities lie in perverting
 “ them, &c. That our Institution is wholly
 “ blotted by Corruptions, &c. --- That it
 “ does not appear, that any one Virtue is
 “ requir'd towards the Procurement of any
 “ one Station among you, and much less,
 “ that Men are ennobled on Account of it;
 “ that Priests are advanc'd for their Piety
 “ or Learning, Soldiers for their Conduct
 “ or Valour, Judges for their Integrity,
 “ Senators for the Love of their Country,
 “ or Counsellors for their Wisdom.”

Now supposing all this to be true, should not the Author have followed the Advice which *Dionysius Halicarnassæus* (he tells us p. 123.) gives to an Historian, where he says, *I would hide the Frailties and Deformities of my political Mother, and place her Virtues and Beauties in the most advantageous Light.*

THE Surprise he makes his fictitious King in, at his acquainting him with the
 Use

Use of Gunpowder, and his Reflections thereupon, must be allow'd to be admirable ; and he thence makes this Inference.

“ A strange Effect of *narrow Principles*,
 “ *and short Views !* That a Prince, pos-
 “ sess'd of every Quality which procures
 “ Veneration, &c. should, from a *nice un-*
 “ *necessary* Scruple, whereof, in *Europe*, we
 “ can have no Conception, let slip an Op-
 “ portunity of making himself absolute
 “ Master of his People.”

ALL Men must agree with him, where he tells us, (Pag. 128.) “ that he is against
 “ all *Mystery, Refinement, or Intrigue*, ei-
 “ ther in a Prince or a Minister ; that he
 “ could not tell what is meant by *Secrets*
 “ *of State*, where an Enemy, or some Ri-
 “ val Nation are not in the Case : (Pag.
 “ 129.) And that whoever could make two
 “ Ears of Corn, or two Blades of Grass,
 “ to grow upon a Spot of Ground, where
 “ only one grew before, would deserve
 “ better of Mankind, and do more essenti-
 “ al Service to his Country, than the whole
 “ Race of Politicians put together.

THESE, and several other Passages in this Book, discover abundance of the Spirit and good Sense of the D-----, we are vindicating ;

eating ; and we should be apt to conclude them to be his, were they not to be found in the best *Greek MS.* Copies of this Work. Of the same Species are the following Particulars.

THE Author speaking of the Laws, &c. of these People, says, (Pag. 130.) ----- That their Laws were explain'd in the most plain and simple Terms, wherein they were not mercurial enough to discover above one Interpretation, &c. ---- (Pag. 132.) That their Stile is masculine and smooth, but not florid, for they avoid nothing more than multiplying unnecessary Words, or using various Expressions, &c. ---- (Pag. 136.) That as to their Government, they have been troubled with the same Disease to which so many others are subject ; the Nobility often contending for *Power*, the People for *Liberty*, and the Prince for *absolute Dominion*.

HITHERTO, *Martin* seems to go on without much Assistance from his Friends of the *Triumvirate*, and now Dr. *Johnny* begins to make his Appearance, giving us a Specimen of his Physicks and Mathematicks, whilst *Peter* levels his Talent at the Ladies.

WE shall say nothing to the Account given us of *Gulliver's* Arrival at a certain Island in the Air, nor his meeting with People as tall as Spire-Steeple, or his conversing with Horses: The Narrative Part of this not being, as we before observ'd, in any authentick MSS. nor agreeable to what we find in the Life of *Scriblerus*; for considering the ridiculous Absurdity of these Travels, they can, at best, be design'd only for a Satyr upon those Writers that affect the marvellous and improbable, and upon the wild and monstrous Relations of Travellers; as *Don Quixot* was written to expose Knight-Errantry, and a famous Tale ----- to ridicule Religion. It is suppos'd to be with the same View, that a certain Orator reads Lectures in Divinity, and compiles Liturgies: For his Friend the *Terra-Filius*, lately assur'd us, *That the Performance at the Oratory was an admirable Burlesque upon Preaching and Praying*, for which Reason he designs it a Panegyrick in his next Edition.

AND this puts me in Mind of an odd Observation made by an old Fellow in a Coffee-house; ----- "What the D---l, says "he, (throwing down the Papers) have "Religion and the Bear-Garden to do together?"

“ gether ? Why the Rascal tells us (taking
 “ up the Papers) at *Figg’s Amphitheatre*, ---
 “ *The Academical Lecture will be upon Job*,
 “ &c.--Hold, hold, --- I mistake a Line or
 “ Two, but see how luckily Things hit,
 “ for certainly, Gentlemen, (continues he)
 “ *you must allow, that these Advertisements*
 “ *are very judiciously placed, being admirable*
 “ *Specimens of the Tryals of Skill in Oxford-*
 “ *Road and Newport-Market.*

IF our Judgment of Books was to be
 determin’d by their Success, *Gulliver’s Tra-*
vels is certainly the best Piece that ever was
 written, except *Pilgrim’s Progress*, the
Seven Champions, *Jack the Giant-killer*, and
 a few more : For ’tis very remarkable, that
 there have been several Thousands sold in a
 Week ; and it is already translated into the
French Language, in which, we are told,
Robinson Crusoe has been very successful.
 But ’tis well known, that *Milton* went off,
 at first, very slowly ; that Dean *Prideaux*
 could hardly get a Purchaser for his *Con-*
nection, &c. and that a famous Printer was
 lately undone by the *Bible*.

THE Reason of this is, that there are
 more Fools than People of Judgment in the
 World ; therefore a famous Poet was cer-
 tainly in the right, when giving an Ac-
 count

count why his --- *What-d'y'-call* it was his'd off the Stage, — *D——n* them, said he, *they have not Wit enough to take it*; for really the Farce was allow'd to be a very *uncommon* Performance.

IT is generally thought, by the best Critics and Commentators, that the *Triumvirate*, *Martin*, *Peter*, and *Johnny*, took a Hint from something of this Nature, and so adapted their Work to the Understanding and Capacity of their courteous Readers; and the discerning of the present Age conjecture, that the Compilers from it have calculated their Additions and Improvements to the Meridian of modern Wits. But we would be glad to know whether *H——re* or *B——t——y* have given it the reading.

IF this Book were to be decypher'd, merely from a View of it, without any Hints or secret History, this would be a very natural Conclusion: We should be apt to fancy it the Production of two or three Persons, who want neither Wit nor Humour; but who are very full of themselves, and hold the rest of Mankind in great Contempt; who think sufficient Regard is not paid to their Merit by those in *Power*, for which Reason they rail at them; who have
written

written some Pieces with Success and Applause, and therefore presume, that whatever comes from them must be implicitly receiv'd by the Publick. In this last Particular, they are certainly right, for the superficial People of the Town, who have no Judgment of their own, are presently amus'd by a great Name; tell them by way of a Secret, that such a Thing is Dr. *Swift's*, Mr. *Pope's*, or any other Persons of Note and Genius, and immediately it flies about like Wild-fire: But one of these Gentlemen himself can tell you, that his admirable *Essay upon Criticism* lay upon the Book-seller's Hands for some Time: And the Reasons for this are very obvious.

THE Generality of the World are by no Means bless'd with that Talent of Mind, or *Exactness of Judgment*, which is necessary to qualify a Man to pass a just Sentence upon every Thing that offers itself to the Understanding. Many a gaping Fellow is entertain'd with the Wit of *Jack-pudding* in *Smithfield*, who would receive no Satisfaction from Mr. *Booth's* Propriety of Action, or the Justness of Speech in Mrs. *Porter*: And we have known several fine young Girls read *Crusoe* with Delight, who could not relish *Sidney's Arcadia*.

IT must be allow'd an extraordinary Piece of Condescension in great Men, to stoop to the Capacities of the vulgar, and to favour us with a *Layer of the Utile & Dulce together*; but a Man who might plead the *Excuse of Youth in —96, when taxed with trifling, taking a Liberty with his Pen, &c.* can have very little to say Thirty Years afterwards, for what *Ill suits with maturer Years, and a graver Character.* Such youthful Sallies in an old Fellow, must needs deserve a Rebuke from the grave and wise; tho' they may have been formerly delighted with his Wit and Humour.

BUT nothing is more intolerable, than that Superiority which some *great Genii* assume over Mankind; who are not asham'd to tell us, that the Excellency of their Performances is *manifest* from the *Reception they meet with*; and that *those who approve them* are a *great Majority among the Men of Taste.* This, by a natural Concutination of Thoughts, brings into my Memory what is somewhere related of the celebrated Sir William Temple; of whom * Bishop Burnet gives us this Character. “ He was a

* See Sir William Temple's Character in Bishop Burnet's History of his own Times.

“ vain

“ vain Man, (says the Prelate) much
 “ blown up with Conceit, which he shew’d
 “ too indecently upon all Occasions. —
 “ He had a true Judgment in Affairs, and
 “ very good Principles in relation to Govern-
 “ ment; but in what related to Religion,
 “ he was very corrupt himself, and endea-
 “ vour’d to infect all that came near him. He
 “ was a great Admirer of the Sect of *Confu-*
 “ *sins* in *China*, who were *Atheists* them-
 “ selves, but left Religion to the Rabble. That
 “ all Things were as they are now, from
 “ Eternity, was one of his darling Notions;
 “ and his Practice was accordingly, Ease
 “ and Luxury and studied Pleasure. ” We
 shall not make any Application of this
 Character; however it may suit some of
 the Admirers of this mighty Man almost
 in every particular Circumstance. But pro-
 ceed to our Story, which was this.— Sir
William Temple, and the famous Lord
Brumcker, being Neighbours in the Coun-
 try had frequently very sharp Contentions;
 like other great Men, one could not bear
 an equal, and the other would not admit of
 a Superior. My Lord was a great Admirer
 of Curiosities, and had a very good Col-
 lection, which Sir *William* used to under-
 value upon all Occasions; disparaging every
 Thing of his Neighbour’s, and giving
 something of his own the Preference. This,
 by

by no Means, pleased his Lordship, who took all Opportunities of being reveng'd. One Day, as they were discoursing together, of their several Rarities, my Lord very seriously and gravely reply'd to him, "*Sir William*, --- say no more of the Matter; you must, at length, yield to me, — I having lately got something which it is impossible for you to obtain: — For Sir, says his Lordship, smiling, — my *Welch* Steward has sent me a Flock of Geese, and those are what you can never have; since *all your Geese are Swans*.

F I N I S.



by no means, pleased his Lordship, who
 took all Opportunities of doing so. &c.
 One Day, as they were discarding together
 of their several Liberties, my Lord very seri-
 ously and gravely replied to him, "Sir, I
 have, --- I say no more of the Liberty; you
 must at length, yield to me. --- Having
 lately got something which it is impossi-
 ble for you to obtain: --- For Sir, says
 his Lordship, smiling, --- my Will is
 Steward's Law, and a Flock of Geese,
 and those are what I have now; and
 since all your Liberty is gone."

9 FEB 65

F I W I S



